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absurdity of the panacean claims sometimes advanced. The more serious neuroses are almost all decidedly improved, but only 9 in 40 completely cured; mental diseases show a small percentage of cure and a large percentage of negative or slight results. Class 4 shows an excellent record, 39 slightly, 37 markedly improved and 47 cured, while class 5 shows 11, 19 and 17 in the same divisions. The tables contain many more interesting facts, and will in the future be constantly referred to as amongst the first sufficient data for a reliable conclusion regarding suggestive therapeutics. This conclusion must declare the method in comparison with other methods an excellent success, particularly with functional troubles of the nervous system, slight and serious. J. J.

Das Doppel Ich. MAX DESSOIR. Berlin, 1889. 8vo. pp. 42.

In this very entertaining lecture of a prominent member of the Berlin Society for Experimental Psychology, we have a consistent elaboration of the theory that has played quite a rôle in the history of Psychology, that the mind is dual in nature, that there are two of each of us. But this *alter ego* is not the tenant of the other half of the brain as Wigan had it; it is rather a secondary form of consciousness, an under consciousness which in ordinary cases occupies the humble quarters assigned to it but occasionally makes itself prominent and exhibits curious and bizarre forms. When we are deeply engrossed in work and yet something within us counts the strokes of the clock unknown to the worker; when we practice ourselves in this art so that we can keep up a lively conversation and at the same time perform intricate additions and multiplications, then both our egos are working at once. Ordinarily the upper consciousness alone does the work of direction, but occasionally the under consciousness takes the reins. When we automatically do things that are habitual and take no cognisance of it, as when we abstractedly take the night-key with us on going out and then suddenly start to go back for it, unaware that the under-consciousness has already attended to it, we are in the hands of the "*Doppel Ich.*" So much for the normal. This germ of a second personality which we each carry with us may develop unusual forms until it passes step by step into the pathological. When in dreams we take up the thread one night where we left it the night before, when the drunkard remembers in one intoxication what he did in the previous one, (though in the sober condition unable to do so), these changes of bodily condition seem the sufficient starting points for a disintegration of the self. From this the steps are gradual to the seizures of the epileptic, to those cases of sudden amnesia in which every faculty seems to be lost and then as suddenly regained, and finally to such complete instances of dual personality, as Dr. Azam's case of Felida X, whose normal conditions form a complete chain by themselves, but the links of which are alternately interrupted by the secondary states equally continuous amongst themselves, but no remembrance of the normal condition remaining in the secondary, nor vice versa.

But the subject has an experimental side as well. Hysteria and hypnotism are the fertile fields in which such experiments flourish. In one hypnotic trance patients remember what they did in former ones though they forget it in the intervals; in the execution of post-hypnotic suggestions we see all shades of relation between the hyp-

notic and the waking *egos*, some patients falling into a sort of hypnosis again, others performing the act unconsciously, and still others doing it consciously and offering a lame excuse for it. Still further, a few cases have been described, notably one by M. Pierre Janet, in which the hypnotic personality regularly assumes a constant personality but one differing from the normal and entering into the most complicated relations with it. Indeed a third personality emerges by the hypnotization of the abnormal personality. The proposition which Dr. Dessoir reaches and in which M. Janet and Mr. Myers concur is that the hypnotic state consists in "an artificially induced predominance of the secondary *ego*." To prove this a large number of the experiments, some very ingenious and others very inconclusive, are undertaken to appeal indirectly to the ordinary consciousness, which in the hypnotic state is the subordinate one, and gain the evidence of the two personalities existing side by side but with the usual relations reversed.

The point of view thus taken is certainly an interesting one, but is it not expressing, with an undue emphasis upon that unknown factor of personality, the current doctrine that in hypnotism we have an automatic state, a loss of voluntary control and an exaggerated suggestibility in all directions? The "double-*ego*" is a convenient phrase for bringing into connection various groups of facts, but in its extreme form it loses its utility, and as a theory of hypnotism it is neither so novel nor so important as its upholders believe. J. J.

Mary Reynolds: A Case of Double Consciousness. S. WEIR MITCHELL, M. D. Reprint from the Transactions of the College of Physicians of Philadelphia, April 4, 1888.

Mary Reynolds was born in 1793 and died in 1853; her case is therefore not of recent observation, and Dr. Mitchell is compelled to depend upon testimony. The contribution is nevertheless a very acceptable one. At about eighteen the girl began to have hysterical "fits." A little later, in a period of prolonged sleep, she experienced her first change of consciousness, and thereafter for fifteen or sixteen years continued to pass at irregular intervals from one state to the other, being left at the age of 36 in the second stage. In the first she was retiring and melancholy; in the second, fond of society and light-minded. When however she finally rested in the latter state the mental disturbances sometimes attending it gradually disappeared; she became by degrees more sober also, but without losing the prevailing color of the state. Specimens of her script in the two states by their remarkable similarity point a moral upon the treacherousness of popular testimony as to changes of handwriting in such cases. The numerous particulars however which multiply the interest of the original do not lend themselves to summary here.

Des hallucinations suggérées à l'état de veille. E. YUNG. Revue de l'hypnotisme, Mars et Avril, 1889.

Prof. Yung has made a large number of experiments in the suggestion of mild and transient hallucinations (*i. e.* hypnotic suggestions in embryo) to normal people—not in special and unusual circumstances, but in those of every-day life. The experiments succeeded better, but by no means exclusively, with women and children and the uneducated. They require a certain state of mind